

Christian Reflector.

VOL. 1.—NO. 21.

WORCESTER, (MASS.) FRIDAY, NOVEMBER 23, 1838.

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THE CHRISTIAN REFLECTOR IS PUBLISHED EVERY FRIDAY AT WORCESTER, MASS.

By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination, at \$2.00 a year, payable always in advance. For \$20 paid by one hand, eleven copies; and for \$36 so paid, twenty one copies. A few advertisements of a general character will be admitted at the usual rates. The paper will be sent to subscribers by mail, unless otherwise ordered.

All communications, POSTAGE PAID, will be attended to.

HENRY J. HOWLAND, PRINTER.

A CURIOSITY.

Which to every reader is full of instruction.

The following article is rather long, but it is fraught with so many answers to inquiries and objections relating to Abolition that the Northern public ought all to be put in possession of it.

Last week we took some notice of the case of Rev. Mr. Wightman, under the head—"The slaves hear the gospel." This article is published in the "Greenville (S. C.) Mountaineer" of Nov. 2, 1838, which has been put into our hand by a friend who has kindly lent us several previous numbers.

The article is prefaced with some explanatory remarks, going to show that, although it was written as a private letter to Rev. Mr. Turpin, (now deceased) it is now made public by those who are dissatisfied with the Rev. Mr. Wightman, his successor, to intimidate him and to arouse the public indignation against him as a Missionary of the South Carolina Methodist Conference. Probably, some will be ready to imagine that the "Remonstrance" is very timely, and in every way, proper. Read and judge of it.

We have the full list of the 353 names of the men who signed it, but do not suppose it necessary to fill our columns with them. We give the article *entire and verbatim*, only distinguishing some passages with *italic letters*.

When the reader shall have carefully and impartially perused it, he will find himself in possession of a key to some things which have taken place among the great religious denominations in the United States and in Congress, which may have appeared to him mysterious, and he will be able in some measure, to foresee the course which the slaveholders will pursue to preserve the precious "peculiar domestic institution of the South," instead of harboring, for a moment, any idea favorable to its abolition. The time is coming, when the pulpit will be made still, as the voice of death, to the ear of the colored population.

But we must not enlarge, at this time, further than to quote from the prefatory remarks of those who have procured the insertion of the article in the "Mountaineer," these words—

"The opposition to the late Home Mission among us, composed the great body of the people."

CAMBRIDGE, June 14, 1838.

The Rev. Mr. Turpin:
Sir:—The undersigned have been requested by a portion of the community to inform you that the course which you are pursuing, as Missionary to the black population, is quite unpopular in this section of country. We anticipate evil consequences from the continuance of such a course. We are fully convinced that you will not be sustained in persisting in your Missionary labors. We therefore hope, for the sake of peace among us, that you will immediately desist in your present occupation.

Yours Respectfully,

J. C. PATTERSON,
STANMORE BROOMS,
WILLIAM EDDINS,
JAMES S. POPE.

REMONSTRANCE.

The Rev. Mr. Turpin:
Sir:—A portion of the citizens of the districts of Abbeville and Edgefield are informed that you have been nominated a Missionary by the S. C. A. Conference, to preach to the black population especially. It seems that you assemble the negroes at places which you regularly appoint, where you give them a course of exclusive and especial instruction on religious subjects; and if invited, you attend negro quarters, where you give similar instruction and teach the Catechism; but if not invited, you ask this permission. We conceive it our duty to address this Remonstrance to you, explaining the impropriety of such a course. It is somewhat strange, when Abolition has been denounced with such bitter invective and unparading language by the public press, by our statesmen in the Legislature and in Congress, by the Governors in their annual messages, and by an overwhelming majority of the people of this State, that a Home Mission to slaves should now be advocated and patronized among us, by certain individuals.

We are told that the instruction you give is oral; but if our apprehensions do not deceive us, we regard the toleration of this instruction, as the foundation of the corner stone of a system, on which will be built the superstructure of Abolition: We look in anticipation to the time, if Home Missions to slaves should be generally approved, that a stopping stone will be required on oral instruction, for a higher grade of mental improvement, in order to facilitate religious in-

struction. We have no security, that permission to give oral instruction will be the last favor craved. Verbal and lecturing instruction will increase a desire with the black population to learn. We know upwards of a dozen negroes in the neighborhood of Cambridge, who now can read, some of whom are members of your societies at Mount Lebanon and New Salem. Of course, when they see improvement encouraged, they will supply themselves with Bibles, Hymn Books and Catechisms, particularly when they can be purchased for a trivial sum. The ambition of those who can not read, will be aroused to emulate those who can, and with opportunities thus at command to learn, we must infer that the progress and diffusion of knowledge will be a consequence. Open the Missionary sluice, and the volume of its troubled current will swell in its gradual onward advance. We thus expect that a progressive system of improvement will be introduced, or will follow from the nature and force of circumstances, if not checked, (though they may be shrouded in sophistry and disguise) that will ultimately revolutionize our civil institutions.

The Legislature, from time to time, has passed several restrictive and penal Acts, with a view to bring under direct control and subjection the destiny of the black population. Parts of these Acts even now will become unavailing and obsolete, if these Home Missions to slaves shall meet with general encouragement and patronage from the people of this State. The Legislature should repeal such offensive and repugnant parts, if public opinion shall thus indicate its consent, as their execution can no longer be desirable. But we hope that South Carolina is yet true to her vital interests, and that she will not only resume, but enforce the power necessary to secure the prospect of internal quiet within her borders. The Legislature is a representative body of the people of the whole State, and to this source of power we must look, for the maintenance and protection of our common interests.

We will take another view of the subject, showing the dangerous tendency to the peace of the white community, of permitting black congregations to assemble alone for religious purposes. We will select two insurrectionary movements for illustration: The first we shall mention occurred in the city of Charleston, we think in the year 1822. The citizens manifested a disposition of the liveliest sympathy towards the black population, in allowing them the privilege to hold prayer meetings, and to establish a church of their own, where they had separate worship. They assembled on such occasions under the pretence of devotional exercises, and concocted a plot for the massacre of the white population of the city of Charleston. Mock internments at their burying ground, with funeral ceremony, were performed, but the coffins which were interred, instead of enclosing the dead, were filled with military materials for an insurrection. The plan of attack was consummated, and every preparation made for the arrival of the appointed hour. A few days previous to the concerted time, the conspiracy was disclosed. The second we shall bring to view occurred in the State of Virginia in the year 1831. This insurrection likewise originated from indulgence extended to the black population to assemble together for their separate religious devotion. The master spirit of this insurrection was Nat Turner, a Baptist preacher by profession, who had previously sustained an exemplary character, and who, with his black accomplices, seized upon a favorable opportunity, and began the work of destruction by burning the dwellings and murdering the white population; but the insurrection was early arrested. These warnings should admonish us not to slumber in listless security, while we have such domestic institutions that require our constant and vigilant attention. It is our duty as sentinels of the public welfare, to stand upon the watch-tower and sound the alarm when we see the dark speck of the distant cloud rising in the horizon, portending a destructive tempest. It is too late to seek shelter when the hurricane is sweeping over us. We are opposed to an intermeddling on the subject of slavery. We doubt not that you will inform us, that you are opposed to Abolition, and that you are not disposed directly or indirectly to encourage the movements of the Abolitionists, and that you have promised to confine your instruction to the black population on religious subjects. We reply that your motives in giving such religious instruction to the black population may be pure, but the evils likely to arise from such Home Mission or Missions, as we have already noticed in part, may be of such magnitude as to diminish the prospect of their beneficial results.

The circumstance of your meetings being intended for the exclusive and especial instruction of the black population, will make your appointments their principal place of resort. Some of the negroes will attend your meetings for religious improvement; others from idle curiosity; and a few of the more daring and intelligent, with restless spirits, to impart to each other every whisper that reaches them of the progress of Abolition, and the glowing prospect of their liberation. Such intercourse will give them facilities to collect all such information as they can obtain. Negroes living upwards of thirty miles apart, have intentionally assembled at New Salem, one of your places of appointment. The privilege being granted the negroes to assemble together distinctly, and the congregations principally black, will give them opportunities to communicate freely with each other, and to embody their views on the consummation of again, dangerous to the peace of society. Though they have been frustrated in every insurrectionary attempt, yet they may be again deluded. They have ventured on chances gloomy and unpropitious, and we

must judge of the future by the past. When the last census was taken, the black population exceeded the white upwards of sixty-one thousand five hundred. This is a startling fact, which should induce us to be cautious in the intellectual advantages which we extend to the black population. We consider the common adage true, that "knowledge is power," and as the colored man is enlightened, his condition will be rendered more unhappy and intolerable. Intelligence and slavery have no affinity for each other. We know that we have the power at present (if let alone) to keep the negroes in subordination; and it will be an exercise of wisdom to make a judicious use of it; for strict discipline is mercy to them. The point questioned and tacitly yielded to-day, is taken as a precedent to-morrow, and invasion succeeds. The white people, who have the inclination or curiosity, are permitted to attend your meetings; but at one of your first meetings at New Salem, you required only a few of the gentlemen to attend, as you designed your instruction for the black population. A preference of seats next to the pulpit is given to the blacks. You have requested white gentlemen and ladies to retire from the front seats next to the pulpit. The old negro man, whose head is white with age, has never witnessed his preference before; this is a novel sight, which must be exhilarating to his feelings, and prompts him to raise his thoughts to look through the vista which will terminate his bondage. The intention of your meetings being known, and a preference given in the accommodation of seats, will induce the white people to relax in their attendance. Indeed, we have been told that at some of the meetings, in some sections of the State, the Missionary is the only white man present on such occasions. You may be faithful in the discharge of your duties, in the responsible station you occupy towards the slaveholder; yet you may be succeeded in your Mission by a Missionary who might entertain a different opinion with you in regard to emancipation; and possessing your opportunities, might inculcate seditious sentiments, hazardous to our peace and interest. If he was a hypocrite (and that good book, the Bible, informs us of the hypocrisy of men, without adducing our experience and observation in evidence) he would conceal his views of Abolition from the public, but propagate them clandestinely on suitable and appropriate occasions.

We consider these negro Missions in embryo, though we are informed that fourteen Missionaries are now in service; but we look to the period, when there will be a sufficient increase in number to penetrate every neighborhood and visit every negro quarter in the State. If these Home Missions to slaves shall become thus universally popular in South Carolina, some of us may live to see the period that such an impulse will be given from such Missions towards emancipation, that emancipation will follow as a matter of expediency and necessity. The negro property which the parent is now tending to accumulate, may prove valueless to his children.

We do not now charge the great body of the advocates of these Home Missions to slaves with the intention of promoting Abolition; but we think that these missions, if permitted to increase, will ultimately have such a tendency. Indeed, we do not think that a reasonable Abolitionist could desire a more auspicious commencement, from present appearances, for the promotion and attainment of his object, as he must now see the zealous anxiety so strikingly displayed for the interest and welfare of the black man which must have an effect, from the system of oral instruction pursued, to enlighten his mind and improve his temporal condition. There may be Abolitionists now among us, who dare not avow their principles, and who express their opinions with caution in regard to encouraging such religious instruction, but if these missions shall increase in popular repute, will become emboldened to give a more full expression of their views, and speak with more confidence of the kind treatment and privileges that should be extended to the black population. A man can pursue any particular train of thinking or occupation until it may amount to a passion. We should think that even a Missionary to the blacks, who might be opposed to Abolition on beginning to discharge the duties of his employment, to change his opinion, when all his thoughts, words and actions, feelings and sympathies, are enlisted in one cause and running in one channel. No doubt the design of these Home Missions to slaves was intended originally for the best of purposes; but it may be an easy transition, at some future day, for a perversion to be made of them.

We regret that it was thought necessary to plant the missionary standard in this section of country, when it was pervaded, nearly seven years ago, with considerable alarm from the apprehension of an insurrection. From evidence satisfactorily obtained, one negro was hung, another severely flogged, and others were accused. At that time, in the neighborhood of Cambridge, there were three black preachers, one of whom had supported a good character for at least forty years, who were in the habit of preaching occasionally to black congregations, but from suspicious indications were ordered to desist from holding meetings; since which time, all such congregations have been suppressed, until the recent commencement among us of the Missionary era. We cannot see any real necessity to appoint meetings in this part of the country for the exclusive and especial instruction of the black population, when churches are established in every neighborhood, and ample provision generally made in their construction to accommodate them with seats. The negroes who have been raised among us have had opportunities of attending church, and of listening to the precepts of the Gos-

pel delivered from the pulpit from their childhood; and we do not know a single slaveholder who is in the habit of preventing his slaves from going to church on Sunday, but on the contrary the propriety is frequently inculcated on them. It is not uncommon for the preacher on such occasions to address a suitable portion of his discourse to this population particularly. This instruction is then given before the usual white audience of the church. If any injudicious or untimely remark should escape, every white person can become a censor. This has been a custom since our recollection. We have heard no murmuring against this course. The negroes are permitted to join the churches when their deportment is considered worthy. We prefer that old customs, which we know to be safe from experience, shall continue, and trust that the laws, which have been passed for our benefit and safety, will be faithfully executed. In order that you shall know the public opinion on this subject in this section of country, we respectfully sign our names.

[Signed by James S. Pope and 352 others.]

"ABOLITIONISTS OVERRATE THE SUFFERINGS AND LIABILITIES OF THE SLAVES."
See the decision of Judge Ruffen of North Carolina, in a case where a person who had hired a female slave who undertook to escape out of his hands when he was about to chastise her for some real or imaginary fault; he ordered her to stop—and because she did not obey he shot at and wounded her. When the case came into court, Judge Ruffen among other things gave utterance to the following sentiments:

"The power of the master must be ABSOLUTE to render the submission of the slave perfect—in the actual condition of things it must be so. There is no remedy. This discipline belongs to a state of slavery. We cannot allow the right of the master to be brought into discussion in the courts of justice. [!] The slave, to remain a slave, must be made sensible that there is no appeal from his master; that his power is in no instance usurped, &c. No man can anticipate the many and aggravated provocations of the master which the slave would be constantly stimulated by his own passions, or the instigations of others, to give—or the consequent wrath of the master, prompting him to bloody vengeance upon the turbulent traitor; a vengeance generally practiced with impunity by reason of his privacy."

Judgment was rendered in this case in favor of the female shooter. And does not the decision of Judge Ruffen make it more than probable that the cruelty ascribed to the slaveholder actually exists—and that acts of cruelty are not acts of "seldom occurrence." The above decisions of Judge Ruffen is found in Wheeler's "Law of Slavery," a work recommended to the members of the southern bar by the Hon. Judge Hitchcock of Alabama. We might fill columns with southern testimony that cruelty is a common thing among slaveholders. The following extract is from an essay on the management of slaves, by the Hon. W. B. Seabrook, a slaveholder of South Carolina, read before the Agricultural Society of St. Johns, S. C., and published by the Society at Charleston, 1834. Mr. S. says:

"I consider imprisonment of the stocks at night, with or without hard labor by day, as a powerful auxiliary in the cause of good government. To the correctness of this opinion MANY can bear testimony. EXPERIENCE has convinced me that there is no punishment to which the slave looks with more HORROR."

Now look at the above testimony. The most horrible punishment the slave can conceive of, many inflict upon him, and the orator himself knew its efficacy by experience. Do we need any more testimony that abolitionists have told the truth with regard to the cruelties practiced under slavery?

The Synod of Kentucky declare, that the slaves "suffer all that can be inflicted by wanton caprice, by grasping avarice, by brutal lust, by malignant spite, and by insatiable anger." This testimony, comes from a slave State, and from a Synod, a part of whom are slaveholders, and where slavery wears its mildest aspect. With such testimony as the foregoing, and we do not think for an abundance more of a similar character, any man that says, abolitionists overrate the cruelties of slavery, would not believe though one rose from the dead—to such, the crushed slave will cry in vain.

Zion's Watchman.

FREEDOM AND SLAVERY.
Their influence on the progress of religion.
"The average increase in each of the slaveholding conferences for the year, is 754, while the average increase in each of the free conferences amounts to 5,236. Is there not a cause?"
The average number of preachers, traveling and local, is very nearly the same in the slaveholding and non-slaveholding conferences. Thus, in the 16 free conferences:

2,104 Travelling.
3,022 Local
making a total of 5,126
average to each conference, 320.
For the 12 slaveholding conferences
1,032 Travelling,
2,771 Local.
making a total of 3,803,
average to each conference, 317.

With these facts before the reader, we ask again, Is there no cause for this vast difference in the results of the labors of Methodist preachers during the past year?

Zion's Watchman.

SOFT WORDS.

We take the following sentence from the Address of Rev. J. J. Stedman delivered July 4th, 1838, at Hartford, Ohio, in favor of the Colonization Society.

We present it as a specimen of the peculiar gentleness of Colonizationists, in contrast with the rough and severe language ascribed to Abolitionists exclusively.

"The Colonization Society are going to do away the greatest evil the world ever witnessed—one that has called down the severest judgment of heaven—an evil at which even HELL BLUSHES."

After all this, the orator declares himself decidedly opposed to immediate emancipation. That is, if we can understand him, he would not have that system (Slavery) immediately abolished, though it is an evil, "at which even HELL BLUSHES!" How consistent!

GOVERNOR JENNISON.

Of Vermont, has appointed "the sixth day of December as a day of public Thanksgiving Prayer, and Praise." His Proclamation closes with the following noble sentiments.

"And finally, let us pray that the mild and benign influence of the religion of our Lord and Savior, Jesus Christ, may be extended and diffused, till all vice and immorality shall be exterminated;—till the blessed practice, of doing to others as we would that others should do unto us, shall be universally established among men;—then will have been heard the last groan of the oppressed; then will man have ceased to claim property in his fellow-man, and true peace and good will be found co-extensive with the whole earth; then shall go up from every land one great voice, exclaiming—'Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.'"

REVIVALS—CONSISTENCY.—While I was attending the Convention, at Mountholly, a brother, who labors in the ministry not 100 miles from Mountholly, belabored me for not having more revival intelligence in the Telegraph. He was informed, at once, that all was given that I was furnished with. He said no more. I have just found a good reason for his silence at my answer. On looking over the minutes of the several Associations, to collect statistics for a table in the minutes of the Convention, I find that a revival has been enjoyed in the church of which this very brother is pastor, and that he has baptized 54 during the year—and not a word that I can recollect, has he ever said about it in the Telegraph! I submit the question, whether this brother is the proper individual to reproach the Telegraph for any lack of revival intelligence.

Vermont Telegraph.

We respectfully suggest to our readers that, if they wish to have our columns filled with interesting intelligence and other matter, they can do much to effect this. We have some excellent correspondents—let us have more of them. Particularly, we request that the pastors of churches prepare condensed accounts of what has occurred near them during the year 1838, and send them to us at an early day.

THE FRONT RANK IN DEFENCE OF SLAVERY.

The National Intelligencer of Oct. 17, brings us a report of a debate in the U. S. Senate, on the 25th of June, respecting the banks. In the course of it, there was a pretty sharp personal passage between Mr. Clay and Mr. Calhoun, the occasion of which appears to have been the eager desire of each of those distinguished slaveholders to enjoy the honor of being foremost and firmest in the defence of the "domestic institution."

Mr. Clay is represented as saying—
"I will now make a single remark on an unfortunate and delicate subject [that of slavery]. At the commencement of the session that subject was before us, and I now repeat what I then declared, that if there should be an attack from any quarter on that great domestic institution of one section of the country, the Senator from South Carolina, would never be found in front of me in defending our rights. But my course is well known. I have yet seen nothing formidable on that subject, though I have seen much to regret. The Union itself has done nothing [in the way of an attack, nor is there a State in the Union that is disposed to do any thing.] The Senator himself has done more to multiply abolitionists at the North than they themselves have done by the dissemination of their own principles, by their excitements and their perseverance. The language of calm reason has tended to lull this disposition of the North. The papers have again described [me as an abolitionist; but for what purpose? The love of the Union will prevail and triumph over any attempt to disturb the great interests which belong to our quarter of the country, and which, constitutionally they have no right to do."

The two Senators differed, therefore, as to the question whether Slavery is in danger of "attack from any quarter." But they do not differ at all in their zeal, and determination to defend the institution to the very last, against every attack from every quarter. Mr. Calhoun is the more consistent of the two, as he justifies slavery on principle, and does not condemn that as "evil and only evil," which in the same breath he vows to defend.—Emancipator.

HALLOWED BE THY NAME.

List to the dreamy tone that dwells
In rippling wave or sighing tree;
Go, hearken to the old church bells,
The whistling bird, the whizzing bee.
Interpret right, and ye will find
"Thy power and glory" they proclaim:
The chiming, the creating, waters, wind,
All publish "Hallowed be thy Name!"

The pilgrim journeys till he bleeds
To gain the altar of his sire;
The hermit pores above his beads,
With zeal that never wants or tires;
But holiest site or longest prayer
That soul can yield or wisdom frame,
What better import can it bear,
Than "Father, hallowed be thy Name."

The savage kneeling to the sun,
To give his thanks or ask a boon;
The raptures of the idiot one,
Who laughs at the clear round moon;
The saint well taught in Christian lore,
The Moslem prostrate at his flame—
All worship, wonder and adore:
All end in "Hallowed be thy Name!"

What'er may be man's faith or creed,
Those precious words comprise it still:
We trace them on the bloomy mead,
We hear them in the flowing rill.
One chorus hails the Great Supreme,
Each varied breathing tells the same:
The strains may differ—but the theme
Is "Father, hallowed be thy Name!"

PEACE.

We have not said so much on the great Christian duty of cultivating the spirit of Peace with all men and of urging this duty on others as we have on some other topics. We need the help of able pens and indulge the hope that it will not long be withheld. No other subject is more important—none requires deeper study or a readier tact, in order to discuss it so as to awaken a due interest in it.

The following article which we copy from the Eastern Baptist, an excellent paper in Maine, contains some very valuable thoughts on this subject.

At present, the labors of the Peace Society, are chiefly expended, in convincing Christians of their duty on this subject. But when the whole church of God shall come up to the work, and act as true subjects of the Prince of peace, then the peace society will be able to devise ways and means, to abolish the wicked custom of war, and do something towards bringing about permanent and universal peace. It is, then, plain, that the friends of peace have a power and a solemn claim, on both ministers and Christians. A claim, which the church of God cannot refuse, or deny, and be guiltless; while they acknowledge the authority of the word of God.

The prevalence of peace principles, will constitute an important feature in the Millennium. If then, these sentiments are not universally acknowledged and practiced, the Millennium never can take place. If perfect happiness, peace and good-will, are to reign throughout the whole habitable world, these dispositions must be inculcated and enforced on the consciences of men, by the preaching of the gospel, and the example of the church. Before that day, "the Lord shall be king over all the earth. He shall have his dominion from sea to sea, and from the river unto the ends of the earth." That is, the principles of the gospel shall be received in every nation, and his laws obeyed by all mankind. Moral and spiritual light will increase and spread over all the earth. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." So peaceable will be the disposition of all the human family, that there shall be nothing to hurt, or destroy. Men will be so changed, and their passions so tamed, that they will live as one blessed and loving brotherhood! "They shall go out with joy, and be led forth with peace; the mountains and hills shall break forth before them into singing; and all the trees of the woods shall clap their hands."

These great events will be brought about by degrees; and by a succession of events in connection with the ministry of the gospel and other appropriate labors of the church. As this change will be a moral reformation, so it will be effected by moral means, by the dissemination of the moral principles of the gospel; and by the instrumentality of the people of God. "Out of Zion shall go forth the law and the word of God from Jerusalem." In early ages, the people of God went everywhere preaching the Gospel, and in later ages, "many shall run to and fro, and knowledge shall be increased. The Lord gave the word and great shall be the company of them that publish it." And in no other way, ought we to expect, that the nations of the earth will learn the evils of war, and be induced to beat their swords into ploughshares and their spears into pruning hooks.

But the gospel must be preached, with direct reference to the events which are to be brought about by it. And that wars may be abolished, and permanent and universal peace established in the earth, the true spirit of Christianity in reference to that subject must be clearly inculcated and solemnly enforced on the consciences of men. Then the eyes of Christians will be opened, to the enormous wickedness of the war spirit; and it will be seen, that war makes, not war commanders, and fighting men, are no better than bands of pirates, or bands of robbers and murderers! Then war will be contemplated, as one of the greatest curses that has ever afflicted mankind; and we shall look back with astonishment, at the blindness and indifference of the church and its ministers,

that they have so little understood the Bible and the spirit of christianity, on this subject. They will then consider peace and good will towards men, as one of the first principles of the gospel; and give it a prominent place in the ministry of righteousness. It will be considered in the same light as repentance, faith and holiness; and will be considered as an essential feature of the new man, without which none can see the Lord. Who does not see, that until this change takes place in the church and she is roused to action, the nations will continue to wage war with each other, and bloodshed and devastation will go on as heretofore. Viewing the subject then, by the light of the Millennium, it is plain, that it is the duty of the church and ministry of Christ, to wake up to this subject, and to improve the present opportunity to promote so important a principle of our holy religion.

THE LADDER ON WHICH THE SOUL ASCENDS TO HEAVEN.

One peculiarity of this ladder is, that no round is superfluous; every one must be tread upon; although some in their haste to ascend, endeavor to evade some of the rounds specified below: but such inevitably meet with a dreadful fall. The rounds or properties of this singular ladder are represented in the following verses. 2 Peter 1: 1-8.

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ." The rounds in this ladder are,

1. **Faith.** It was only upon a profession of faith in Christ, that the apostles admitted persons to the privileges of the church. This is the ground work of all other graces. "Without faith it is impossible to please him,"—God. Heb. xi. 6. To this we must add,

2. **Virtue,** courage or fortitude. We must expect, like our Master, to be opposed by Satan and the world. Let us, like him, withstand them. "Resist the devil and he will flee from you."—James iv. 7. "Be ye steadfast, unmovable, always abounding in the work of the Lord." 1 Cor. xv. 58.

3. **Knowledge.** By this means our faith will grow stronger, and our zeal will be properly regulated; for of some it is said, "they have a zeal of God, but not according to knowledge." Rom. x. 2.

4. **Temperance.** This implies a proper and limited use of earthly blessings, and keeping all the senses under a proper restraint. Luke xxi. 34. Reader, remember this is an essential round in the ladder, and cannot be dispensed with.

5. **Patience.** Cheerfully submitting to all the afflictions that may befall us; for from these the christian is not exempt in this life. Let us not murmur, but imitate those of whom the world was not worthy. "Be patient in tribulation." Rom. xii. 12.

6. **Godliness.** This implies that we should not only worship God externally, but in a reverent and spiritual manner. "God is a spirit, and they that worship him must worship him in spirit and in truth." John iv. 24.

7. **Brotherly kindness.** An unfeigned love of the brethren; those who belong to the household of faith. "By this we know that we have passed from death unto life, because we love the brethren." 1 John iii. 14. But to all these we must add,

8. **Charity.** This extends further than the last, and includes our enemies as well as our friends or brethren. "And above all things put on charity which is the bond of perfectness." Colos. iii. 14.

Reader, remember the religion of Jesus is progressive. Let the small word "add," continually reverberate upon your ear. To ascend this ladder is laborious, but go on, "God will strengthen the weak hands, and confirm the feeble knees." Let your motto be "onward," for Jesus is beckoning and crying to them, "Overcome, as I also have overcome."

DARTMOUTH COLLEGE.

It cannot be otherwise than gratifying to the numerous friends of this institution to witness its present prosperity. By the annual catalogue, just published, it appears that its number of students, and its means of thorough classical and scientific instruction have rapidly increased within a few years.

Its officers of instruction are a president, seven professors, (exclusive of the medical department) and three tutors. The students are—

Resident graduates,	2
Under graduates—Seniors,	61
Juniors,	56
Sophomores,	83
Freshmen,	101—303.
The under-graduates have their residence in the states as follows: New-Hampshire 182; Massachusetts 59; Vermont 33; New York 8; Pennsylvania 2; Georgia 2; Connecticut 1; Tennessee 1; U. Canada 1;—301.	
Of those from other states there are—	
From N. Hampshire.	
Seniors	24
Juniors	22
Sophomores	33
Freshmen	40
	61

119 135

Means have been taken by the trustees to erect in the spring several new buildings for the accommodation of the students.

"The College and Society Libraries contain about 15,000 volumes." A friend of the college has recently offered a donation of \$2,000 for the increase of the library, on condition that the same shall be raised by the liberality of others to \$10,000.

Greenfield Gazette.

"Abolitionists."—We of the South ought to rejoice in the election of Porter of Pennsylvania, and Fairfield of Maine. Their cause is identified with the true principles of the Federal compact in regard to Slavery.

Richmond Enquirer.

DEATH OF BISHOP JOLLY.—Our readers have been already apprised, by the correspondent who lately wrote to us from Edinburgh, of the decease of the venerable Bishop Jolly, the father of the Scottish Episcopal Church. The following deeply interesting particulars of his death we copy from a foreign journal. He was reading the night before a beautiful old work, called "Disce Mori." Learn to die, which he was very anxious to finish. He continued reading till a late hour, when he dismissed his servant. In the morning he was found not only dead, but actually laid out for burial by himself. He had closed his eyes with his own hand, and drawn a napkin over his face and folded his arms over his breast in the form of a cross, to show the faith in which he died. Thus closed a life of primitive simplicity, piety and self-denial, worthy of the purest ages of the church.—Churchman.

At a quarterly meeting of the N. Sunderland Anti-Slavery Society, holden on the 13th October, after an able address by Mr. F. Robinson, in which the African race were fully proved to be in nature in no wise inferior to Europeans, the following, among other resolutions, were offered.

Resolved, That negro Slavery as it exists in the United States, is a political and moral evil, alike repugnant to the spirit of the Gospel and our republican institutions.

Resolved, That the cessation of slavery in the British West Indies, is an event highly auspicious to our cause, and calls for devout acknowledgement to the Author of all good.

Resolved, That we reiterate the often repeated declaration, that Congress has the right, and ought to exercise it, to abolish Slavery and the Slave-trade in the District of Columbia.

Resolved, That it is the imperative duty of every free citizen of this professedly free republic, to use the utmost of their influence in every lawful and Constitutional way, for the abolition of Slavery wherever it exists, and especially in their own dominions.

Resolved, That we have cause for devout gratitude to Almighty God, for the present indications of the future glorious triumph of the abolition cause.

Resolved, That the friends of emancipation may not cease their efforts, until they witness the complete triumph of their principles.

The above resolutions were sustained by appropriate remarks by Rev. Mr. Andrews, M. H. Clapp, L. Puffer, Esq. Mr. Puffer, and Mr. E. Gunn.—Greenfield Gazette.

The effects of folly and jealousy.—Great excitement has been created at Madrid, by a murder committed by M. Rodriguez, a deputy, on the person of his wife, a young and beautiful woman, to whom he had been married but about two years. A Paris paper gives the following account of this tragical affair:

M. Rodriguez who is extremely jealous, accompanied his lady to a masked ball given by M. Tinadores. His wife's brother was among the guests incognito, and wishing to cure his brother-in-law of his failing, imprudently accosted him with an enquiry if he was still as jealous as ever. "I am at all events not jealous of you, beau Masque," was the reply. "There you are wrong, said the mask 'for you have a very handsome wife with whose charms I am deeply smitten.'"

"So much the worse for you," retorted M. Rodriguez. "By no means," said the brother, "for your wife returns my affection, and as a proof of it, I can inform you that she has a violet mark under the right bosom." At these words M. Rodriguez seized the stranger with the utmost violence by the hand, exclaiming, "Your life or mine! Meet me in a quarter of an hour at my house." He then tore his wife from the quadrille which she was dancing, and without saying a word to her, hurried her home.

On reaching his hotel, he ascended the staircase with his wife still on his arm, dragged her into his cabinet without procuring a light, opened his secretary, and taking from it a loaded pistol, placed the muzzle close to his wife's bosom and shot her through the heart. At the report, a number of domestics, accompanied by the ill-fated lady's brother, who had been the involuntary cause of this frightful catastrophe, rushed into the room with lights. On witnessing the dreadful sight, the brother tore off his mask and proclaimed his near relationship to the victim. The disclosure deprived the wretched husband of his senses, and he was hurried from the spot in a state of raving madness, which the Madrid correspondent, whom we quote, fears he will not survive.

Caution to those concerned.—At the Hotel Dieu, the great hospital at Paris, a young girl of eighteen lately presented herself to M. Bresch for his advice. On the right side of her throat she had a tumor of variable size, but never bigger than one's fist; it reached from the collar bone as high as the thyroid cartilage, called in common language, Adam's Apple; when pressed downward, it wholly disappears, but returns as soon as the pressure is removed; it is indolent, soft and elastic. It is observed to be the largest when the chest is tightly laced with corsets. In short, by placing the ear on it the murmur of respiration can be heard in the tumor, which proves that a protrusion of the lungs had taken place; or in other words, that the poor girl had been laced so tightly that her lungs, having no longer sufficient space in their natural position, are squeezed out of it, and are forcing their way up her neck.

Wonderful Escape.—A daughter of Joseph Cloud, of Upper Providence, was struck by a large tree, which her father was in the act of felling.

The tree in its descent carried with it a large chestnut tree, which fell on the girl, striking her several inches into the ground. She was compelled to remain in this position until her father went some distance to obtain assistance to extricate her. The earth around her was then removed, as no manual force was sufficient to remove the trees, the oak having fallen across the chestnut, which greatly increased the weight. With considerable difficulty she was removed, and though found to be dreadfully bruised, yet no bones were broken. She is now rapidly recovering.

CHRISTIAN REFLECTOR.

"Charity rejoiceth in the Truth."

WORCESTER, NOVEMBER 23, 1838.

A GENTLE HINT.

It is sometimes not a little amusing, to observe the grave self-complacency with which a writer makes his strictures on the spirit and practice of other men whom he censures and condemns for unkindness and mischievous conduct, while attempting, as he admits, the doing of some good. He feels at liberty to pour out on them the phials of reproach, and to hold them up to ridicule and contempt. As one specimen of this gentle and modest practice, read the following, which we take from one of our exchange papers, which professes to treat subjects and persons much more civilly and kindly than is common.

Observe the phraseology in which appear such words as "great outcry—belaboring—new-fangled projects—machinery," &c.—"The true way to promote reform."

"Many of the self-styled reformers of the day, are like Talkative in Pilgrim's Progress, 'making a great outcry against sin,' but, alas! doing little or nothing to remove it. They cannot be content with humbly and silently digging at the root of human misery, but with great outcry, they choose to spend their strength in belaboring the branches. It is time for Christians to examine their course in this matter. Has it been like that of their master? Instead of setting up as dictators in abstract and difficult principles, we must go about doing good. We must condescend to the ignorance, the caprice, and the folly of mankind; and be content if we may gradually remove them and promote better views and conduct. We have sometimes been disposed to test some of the new-fangled projects for reform, which purpose to do immense good by adopting certain principles, and setting forth a declaration of sentiments, by sending them with all their apparatus, constitutions, committees, lecturers and all, to some heathen country, say to New Zealand, where every one will allow, there is misery and vice enough to remove, and there let them try the goodness of their machinery. But there, we all know, nothing does effect even outward reform, but the pure peaceable, gentle, soul-transforming Gospel. To that, then, let us cling, as the sheet-anchor of reform."

The greatest objection which we have to this mode of dealing with what the writer is pleased to call "new-fangled projects for reform," is that, while multitudes are thus unceremoniously held up to censure, the writer seems to be very careful to avoid naming any one, or telling us who these ridiculous people are. Now to us this seems very like the young man's "setting up" himself as a "dictator in the abstract," not only of "abstract principles," but of abstract men, a class of beings with whom we have never yet been brought into contact. Why will he not speak out and tell the community who they are who are conducting so very unwisely and wickedly that they incur even his frown?

But, we take it, he would have us consider his strictures as no more than a gentle hint, so that they to whom they apply may profit by them without having their characters injured by his exposure of them.

Now we take a practical hint and quote these strictures without saying what editor is the author of them; for on his own principle of "abstract" instruction, we are acting wisely and kindly towards him in concealing his name, so whoever is guilty may make his own appropriation of the guilt.

Let us, however, suggest to this editor a brief argumentum ad hominem. Let him test the value of his own newspaper by sending his printer and press, "with all the machinery," and going himself to New Zealand, and see how well his English would be understood there—and how much "sin and misery" he would remove by so doing. Does not every one see that this mode of testing things is vain?

One word more. It is evidently the design of the writer to insinuate that those whom he censures do not cling to "the gospel as the sheet-anchor of reform," but are actually employing means inconsistent with the gospel. Of this we have only to say that it is the meanest method of reviling our neighbors—it is slander.

REV. MR. MAHAN.

This gentleman is still in jail in Kentucky, having been dragged from his home and ministerial labors in Ohio, at the demand of Slavery, because he presumed to "give a cup of cold water" to poor slaves endeavoring to escape from their cruel bondage in Kentucky, to freedom in Canada. It has been usual for many, and perhaps most people, to set Abolitionists down as very fanatical, when they told them the time would come that slavery and freedom could not exist side by side without collision. That time has surely come. One minister in South Carolina is forbidden by hundreds to preach to the colored people; and, unless he complies with this savage and heathenish prohibition, he will undoubtedly either lose his life or be in some way publicly disgraced.

Another minister in Ohio, a free State, is "haled" away into a slave State at the demand of a slave-holding Governor, and with the consent of a non-slave-holding Governor, and thrown into JAIL for acts of compassion which humanity would require to be shown even to a suffering brute.

If the North will "sleep on now, and take their rest," let them do it with a full knowledge of the fact that they who betray their brethren are nigh at hand. Our Methodist brethren are peculiarly honored by having two of their number thus "persecuted for righteousness' sake."

The Cincinnati Journal, a religious paper, of Oct. 11, says,—

"Mr. Mahan was taken and hurried off to Kentucky, before any writ of habeas corpus could be brought to his rescue. He now lies in jail in Mason county, no one there daring or being disposed to become his bail, notwithstanding an indemnifying bond with any security, and to any amount, has been offered by the citizens of Brown county."

"We regret that Governor Vance, upon such a demand, had not been more on his guard. Examples of refusing to act were not wanting. The Governors of New York and of Maine, both refused to surrender citizens of those States under like circumstances. There was enough on the face of the papers to have excited suspicion. If the Governor had deemed it necessary to act at once, he should have issued his warrant returnable before himself, and have given Mr. Mahan an opportunity to have shown that he had not escaped from Kentucky. This would have settled the question. We, however, do not suppose that Governor Vance intended to violate the rights of a citizen of Ohio, and as soon as he understood the facts, we learn that he despatched a special messenger to the Governor of Kentucky, to demand the liberation of Mr. Mahan."

"This act is but one out of many proofs of the uncertainty to every man of his own liberty, in the vicinity of slavery. Negro slavery in the United States, makes heavy drafts upon the morals, and the safety of the community. To uphold the system there is not a principle of morals, of justice, or of natural right, but what is readily violated. Communities willingly abridge their own individual liberty, that they may exercise an arbitrary power over others."

"Such a border warfare as the people of Mason county seem disposed to begin, will have little influence in keeping their slaves among them."

CANADIAN AFFAIRS.

The American Peace Society disclaims having any thing to do with any other than international war, or war between nations. This society has, of course, nothing to do with the home war now existing in Canada. But every Christian has some concern in even this war, and has some duty to perform in regard to it. The press ought to speak out in emphatic tones against the savage and murderous method of the so-called patriots to throw off what they esteem the oppressive yoke of the mother country; but we fear that we prophesy but too truly in saying that we look for a very extensive direct or indirect co-operation of the proslavery presses with the "patriots," to stimulate them to a perseverance in this butchery.

These are the presses always ready to heap heavier burdens on colored people and to threaten them with the most summary vengeance, in case they lift a hand in defence of themselves or their families, against the cruellest inflictions or insults. But, when the non-colored people any where choose to fret a little under a government whose heaviest impositions are light as air, weighed against the oppressions of the American slaveholder, then comes up the shrill, loud cry of "oppression! intolerable taxation! go for liberty—we go for liberty every where!"

We shall keep an eye on these presses, and we ask the people to watch them. For ourselves, we regard the Canada rebellion as the movement of the most unprincipled and blood-thirsty banditti. To compare these frenzied and mad outbreaks with the calm and principled resistance of our Revolutionary fathers, would be to insult the true spirit of liberty by identifying it with that of the foulest revolt—and even our Revolution ought to have been effected, as it might have been, without blood. If the Canadians are oppressed, let them manfully appeal to the omnipotent principles of justice and right for redress. Let them tell their oppressors the truth and arraign them before high Heaven, and call on the world to adjudicate between the parties.

Then would every press but the most mercenary, speak one voice with them, and all righteous individuals and right-approving nations would sympathize with them and demand of the oppressing party the abandonment of its usurpations.

But the sympathy we now feel is like that we should feel, if a son were seen seeking redress of some real or supposed wrong done him by his father, by beating or bloodshed. We like the remarks of the Worcester Republican, unless, in the closing sentences, there lurks a feeling friendly to the measures employed by the insurgents. Perhaps, it is not there.

One thing is sure. Wars are all wrong—they spring up from ungodly passions which are set on fire of Hell; and every friend of humanity ought to set his face like a flint against the infernal practice.

From the Worcester Republican.

CANADAS. It seems to be somewhat difficult, even to ascertain facts in regard to the Canadian affairs; the statement, which come from different sources are so variant and so discordant. Thus far, the efforts of the Canadians seem to have been mere outbreaks without plan or concert, and have arisen from discontent with the present situation and position of affairs in the Provinces.

But there are circumstances connected with the position of the Union, both at the North and at the South, which furnish matter of serious consideration.

From experience with regard to the Texian war, it is very easy to see how readily the public eulists in the cause of those who appeal to first principles and to the right of self-government. After revolt, as in the recent case of the Canadas, then came arrests—imprisonments—trials—hanging and exiling. Those who are implicated in the outbreaks, and are punished, have their friends and connexions, who feel a strong interest for them; and after seeing them suffer in the cause in which they have suffered, they become the partisans of the patriots, and a similar feeling is more or less felt for all those connected with these outbreaks and by those with whom they are connected—and soon in such a cause a great interest is felt, and an excited feeling aroused, especially if the cause is a good one.

And we believe that there has been kindled a fire in the Canadas that never can and never will be extinguished—although it may for a time be smothered. The British possessions in North America must be long free—three thousand miles is a distance too far for the mother to govern her children satisfactorily, when they have grown so large as the Canadas.

From the Sackett's Harbor Journal Extra, of Nov. 14, 11 o'clock, A. M.

The steamboat Oneida, just arrived from Ogdensburg, brings the following news:

A severe engagement took place at Prescott, yesterday, commencing at 8 o'clock, A. M., and lasting about seven hours, between the Patriots and British forces. About 500 Patriots and 300 British Regulars, together with some Militia, were engaged. The battle took place about a mile below Prescott—the Patriots having possession of several stone buildings; several were killed and wounded on both sides—the British, however, sustained by far the heaviest loss. Col. Young, the British commander, was among the killed, his body being pierced with seven balls. The British were twice repulsed by the Patriots, and finally left the field to wait for reinforcements, for which an extra was sent to Kingston.

During the action, the British put their dead and wounded in a barn, behind which they sheltered themselves, and the Patriots, to dislodge them, set it on fire, when it was consumed, together with its contents; immediately after which, the British retreated to Prescott for the last time.

The steamboat United States and two schooners were seized yesterday by the U. S. Marshal, under the Neutrality Law, and are now on their way to this port, under his charge. Mr. Foster, the steersman of the steamboat United States, was killed by a grape-shot from the British steamboat Experiment, yesterday, while engaged in getting a schooner off the flats in Ogdensburg harbor. After firing into the United States, the Experiment attempted to run down the schr. Charlotte, but was fired into by the Patriots on board of her, killing six and wounding five, after which the Experiment retreated to Prescott. A small boat, containing four or five patriots, crossing from Ogdensburg to Prescott, was fired into by the British steamboat Coubourg, and disabled, and then she ran alongside and fired down upon them, sinking the boat and killing every person that was in her.

The steamboat Oneida has been chartered by Colonel Worth, for the United States service, and is to return immediately to the River St. Lawrence, with troops from this place.

The Oswego Palladium mentions a rumor that 1500 patriots had taken Malden, (U. C.) with 200 British soldiers.

"Since contradicted."

From the Onondaga Standard, Nov. 14.

STEAMBOAT GREAT BRITAIN BURNED.

Just as we were putting our paper to press last evening, the packet Oswego arrived, bringing intelligence that the steamer Great Britain was burnt at the wharf in Kingston, on Sunday night. She was fitting out as a government vessel to fight against the patriots.

THANKSGIVING.

"O that men would praise the Lord for His goodness and for His wonderful works to the children of men. Be thankful unto Him and bless his name."

For the Christian Reflector.

AN EPITAPH

For the common tomb-stone of all libertines.

"Oh Heaven! that such vile scoundrels thou wouldst unfold— And place in every honest hand a whip [of scourges] To lash the [living] rascals naked through the world."

1st Query—Is it "prudent" thus to "speak evil of dignities?"

2d Query—Would you not be more likely to win such men to virtue by describing to them its loveliness and by calling them "high-minded gentlemen?"

3d Query—Is it not a pity to "torment" such gentlemen "before their time," by writing their epitaph while they are alive?

4th Query—Candidly, would you not rather have one of these gentlemen visit your daughter, and even marry her, than hurt her feelings by pointing him to such an epitaph for his grave-stone?

5th Query—By publishing such an epitaph is not an editor in danger of injuring the feelings of some libertine now concealed beneath the dress and air of a first-rate gentleman?

6th Query—Is it not just as bad to speak a word to the disparagement of such a gentleman as it is to be yourself a libertine, or even worse?

7th Query—If such a gentleman is now a member of a church, is it not more prudent to conceal the fact than to expose his shame?

8th Query—Is not an unreformed rake more to be respected than a pious young man?

9th Query—Is it not "fanatical" to write such an epitaph for one who is now reputed a gentleman?

10th Query—Is it not more "prudent" to let licentiousness and every other sin remain unrebuked?

Query to Querist. Do you not think that a Religious Newspaper which presumes "at this enlightened day," to utter any thing

in favor of Purity, or Liberty, or Temperance, or Peace, or any Truth, or any Virtue, is guilty of associating, in the pure minds of the readers, the idea of the opposite Error or Vice, so only making matters worse? and ought not such a Newspaper to lose all its patronage and to be "lynched?"

Again—"Is it not more prudent" to "take men as you find them," and leave them so, though they may be vicious, than to incur their dislike by telling the truth? Once more—Are those not the most "prudent" editors who rather connive at or apologize for prevailing vices than expose and rebuke them?

Query to the readers of the Christian Reflector. Would you more cheerfully patronize our paper, if we would only pledge ourselves to be silent on every question of moral reformation which is now discussed in it. We think not.—Editor.

ORDINATIONS.

Mr. Silas Bailey, Principal of the Manual Labor High School in this town, was ordained as an Evangelist on Lord's Day evening 18th inst. Br. Clark of New England village, Grafton, read portions of Scripture.

Br. Lyon of North Oxford made the first prayer.

Br. Leonard Tracy of W. Boylston preached the Sermon from 1 Cor. 1: 27, 28, 29.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are: that no flesh should glory in his presence."

This discourse was in all respects what it ought to be, and was spoken with a propriety and eloquence which enchaind the attention of the large assembly who heard it. We hope to present it, or parts of it, to our readers.

Br. J. Green of Leicester, made the consecrating prayer; C. P. Grosvenor gave the charge; and Br. John Jennings of Grafton presented the Right hand of fellowship.

The N. Y. Bpt. Register contains the account of the following Ordinations.

In Springfield, Pa., Elam Bennet.

In Jefferson, N. Y., Ingraham Powers.

In Clyde, N. Y., Rufus K. Bellamy.

In North Penfield, N. Y., Alanson P. Mason.

In North Tyringham, Mass., Alexander Bush, and James Squier.

In Skeneateles, N. Y., Edy Mason.

"THE NATIONAL UNION."

We assure the astute editor that we much prefer the notice he has taken of us to the mock praise he has bestowed on "the Biblical Repository and Princeton Review." And, while we pass his gentlemanly strictures without comment, we thank him for quoting so many of our remarks, and especially, for copying our scripture quotations, which will, we doubt not, open some eyes, beyond his power to close them again. We are, also, happy that he has appealed to the same standard of truth with ourselves—the sacred scriptures.

We shall first call attention to the passages he has quoted from Moses, which he seems to rely upon in support of slavery. These are, then, to be considered as his strong hold, and he stands on the tower as the very champion, the Pallas, of the just and benevolent, the divinely instituted system of American slavery. If such a citadel fail him, and if such a champion of that lovely system himself fail, who shall reconstruct the walls of its defence? or what other "Goliath" shall come forth to "defy the armies of the living God?" We boast not more than the son of Jesse—the boasting comes from the Philistine of Gath.

"We will," says he, "however, for the edification of the Reflector, show wherein slavery is approved by the word of God."

"If the servant shall plainly say, I love my master, my wife, and my children, I will not go out free;—then his master shall bring him into the judges, and he shall serve him for ever! Is slavery justified here?"

Again:—Both thy bondmen and bondmaids which thou shalt have, shall be of the heathen that are round about you: of them shall ye buy bondmen and bondmaids. Moreover of the children of strangers who sojourn among you, of them shall ye buy; and of the families that are with you, which they begat in your land, and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever! Is this divine sanction?"

So, then, our little boat's aground—a new island has suddenly risen up beneath us, in the old "highway" of nations. First passage quoted—"If the servant shall plainly say, I love my master," &c.

Did the editor observe a certain condition here? "If"—ah! there's the rub; for he it known and remembered that no such condition exists in the American system. Introduce it—go, tell the slaves, they are free—"proclaim liberty throughout the land, unto all the inhabitants thereof"—and then

"If the servant plainly say," &c.—you would making Southern slavery a voluntary servitude—a metamorphosis converting every slave into a freeman in a moment—stay, if he please, or go if he please "Thank thee, Jew, for teaching me that word." This

editor, who well says of himself—"Let it be remembered that we are young beginners"—this editor has a happy tact at putting argument into our lips to overthrow his own reasoning. And now, in our turn, we ask, "Is slavery justified here?" And the editor himself, who first put the question will answer—No. Dost see it?

We have a question now. The Hebrew word Ebed or Obed—does it mean a slave? If thou canst not read Hebrew, ask Rev. Dr. Brantly or some other. Ebed is the word which is here translated "servant," (not slave;) and the meaning is, a laborer, a doer, a performer, in the broadest sense. Even the editor of the National Union is an Ebed, and, as a doer of the labor of an editor, would be so called by a Hebrew. If you doubt it, ask Professor Seixas, or any other well read Jew. Abad or Ebad, the verb, is translated in Latin—fecit, operatus est, laboravit—he made, hath wrought, hath labored. Ignorance alone will dare to deny this; and, therefore, every doer of any species of work, is an Ebed. A servant is, indeed, one Ebed—a serving Ebed, but the master is also an Ebed, when he does the work of an overseer, or performs any work. Even a "young beginner" ought not to hesitate in admitting this to be true, if he has respect for his reputation as a scholar. The Ebed, then, spoken of in this passage, is a laborer who is free to go when the time of his voluntary engagement is out, or if he prefer it, to stay with his employer; and if he stay, in token of his willingness, he consents to do so before the judges—a legal bargain. Slaves make no such bargains. If you doubt this, ask the ten thousand advertisements with which the Southern newspapers are filled, offering rewards for "Runaways, if brought back or lodged in any jail, so that I can get them again." Ask this host of Runaways to "say plainly, I love my master, &c. I will not go out free."

Go, ask the baying bloodhound to tell you whether the slave he has worried down and seized by order of the master, is willing to go back. Ask wives made doubly desolate by the sale of their husbands—ask children made fatherless by the same cause, and they, if your conscience will not, will tell you the truth. If, indeed, the slaves do love their masters so that they "will not go out free," when at perfect legal liberty to do so, why all the terror and wrath and fear of coming emancipation (i. e. offer of liberty,) which we read of in the most interesting document which has just reached us from Greenville, S. C., and which we publish to-day?

Verily, our dear sir, you are too "young a beginner" to enter a combat like this. We do not mean to insult you, but we well know the weakness of the cause you have too inconsiderately espoused. But we must say a few words on the other passage you have quoted; and, to make the argument as brief as possible, let us remind you of the fact that "a jubilee" was required of God to be proclaimed every fiftieth year among the Jews, when all the people were declared free from whatever engagement they had entered into, in hiring lands or servants, so that every man should "return to his own possession." Will you try this "jubilee" at the South? It is all we will ask of the South. If they will let their slaves go free for one year, and then ask them if they will enter into a new engagement to labor for them, they will know better than you now seem to know, whether the slaves will consent to be their slaves "forever."

It is certainly high time that such a "jubilee" be proclaimed, inasmuch as more than two hundred years, instead of forty-nine, have elapsed since American slavery began to "grind the faces of the poor." Thrice has the appointed year for the jubilee returned, during that long period of wicked oppression and woe, but the law of the jubilee has been disregarded, and that year has gone over the dishonored heads of thousands whom God made in his own image, but it has brought no relief. The trumpet has never once proclaimed liberty to these poor, spoiled multitudes.

And, after all this, and in clear view of it all, have you the form of a man, and dare you stand erect beneath the eye of Him who has seen all this immeasurable iniquity, by the side of your brethren in slavery and appeal to the same Jewish law, which has been so disregarded, in this essential provision of it, for your argument in support of slavery? Listen to the heaven-uttered mandate, thrice announced, and thrice contemned—"PROCLAIM LIBERTY TO ALL." Then come again to us with your appeal to the Mosaic Law.

We shall only touch two points more and leave this awful subject for the present.

The word "forever" on which you seem so much to rely, certainly cannot, in this connexion, mean more than forty-nine years, and we need not say why.

In proof that the Jewish servants were "bought" of themselves, alias hired, we adduce the passage, in which bought servants are empowered, in case they become dissatisfied with their servitude, to "redeem themselves out of the money they were bought for." Answer one question—If the money they had been "bought for," had not been paid to those servants themselves, how could they use it to redeem themselves as provided? With the kindest feelings towards the ed-

itor of the National Union, we close with his own interrogatory—"Is this divine sanction" of slavery?

THE MINUTES of the Sabbath School Convention of the Worcester Baptist Association are ready for delivery at this office, to those churches who have paid for them.

For the accommodation of that portion of the Association from which no contributions were received, and our readers generally, the very interesting Report of the Board of the Convention is presented entire on our fourth page. Though long, it will be found well worthy of perusal.

SUMMARY OF NEWS.

LIBERAL DONATION.—By the will of the late Alexander Milne of our city, the whole of his immense estate after deducting legacies to the amount of about \$200,000, is bequeathed to four asylums for destitute orphan children, viz., the Orphan Boy's Asylum of Lafayette, the Poydras Asylum for girls, and two others to be hereafter incorporated by the Legislature, and established at Millenburgh. The property thus secured for the education of destitute orphans of New Orleans, is estimated at near a million of dollars. Mr. Milne was a Scotchman, born at Fochambers, near Gordon Castle. He died here at the advanced age of 67 years, having spent upwards of fifty years of his life in our city. To his native town of Fochambers a fund of \$100,000 was bequeathed for the establishment of free schools. A number of legacies were left to his relations, varying in amount from 100, to \$6,000.—*N. Orleans Bee.*

A MAN BEHEADED.—Two men at Hickory Creek were lately at work in a field when a dispute arose between them. One, Mr. Bowes, in his anger struck the other, Mr. McDonald, with a stake, which so enraged him that he struck the assailant with a cradle scythe, and hitting him upon the neck, instantly severed his head from his body, which fell at a considerable distance from it. Mr. McDonald immediately escaped and has not since been heard from. An indictment was found against him at the late term of the Will Circuit Court for manslaughter.—*Chicago Democrat.*

THELLER AND DODGE, who belonged to the Canadian patriot army, and were captured last spring, and condemned to death, arrived in this city, Nov. 13, after an almost miraculous escape from the citadel of Quebec, which was guarded at the time by thirty nine sentinels. After remaining secreted in Quebec three weeks, they made good their flight by the way of Angusta in Maine.

THE LICENSE LAW.—No doubt now remains that a very decided majority of the representatives elected to the General Court are in favor of the License Law. Worcester and Franklin are the only counties that are known to have given majorities against it. Berkshire is doubtful, and the opinions of the 20 chosen in Boston are not exactly known, but most of them are supposed to be favorable to the law. The delegation from Hampshire, Bristol, Plymouth, Barnstable, Dukes, and Nantucket, are almost unanimous in its favor, as are, very decided majorities from Essex and Norfolk, and probably from Middlesex. The Senate will be equally decided in its favor.—*Spy*

BALTIMORE CITY COURT.—This morning George McCruchy, indicted under the law of the last session of the Legislature relating to elections, for an assault on Boyce Sutton a legal voter, and obstructing him in the exercise of his right of suffrage, was convicted and sentenced to three months imprisonment, and to pay a fine of \$100.—*Baltimore Patriot*

Important to Travelers bound South West.—The river Ohio is exceedingly low, and still falling. It is impossible for any kind of steamboat to get to the mouth of the river. We have just seen a gentleman from Wheeling, who, with a number of others, returned on account of the low state of the river Ohio. The only sure way now is by sea, via New Orleans, &c.—*Philadelphia Exchange*

Ohio. It is stated that in the year 1785, there was not a single white person within the present limits of the State of Ohio; at this day, that is, after the lapse of fifty-three years, its population amounts to upwards of a million—and it is in this respect the third State in the Union; and that population is thrice blessed in this, that nineteen-twentieths of them are confined to agricultural pursuits. There are six or eight incorporated colleges in Ohio, and in no country is greater attention bestowed upon the education of the young, or to the diffusion of the elements of learning among the mass of the people. The public improvements, her roads and canals, would be worthy of the resources of the oldest states in the Union, or of any one of the European monarchies. The canal connecting Cincinnati with Lake Erie is inferior in extent and utility only to the great work effected in New York by the genius of Clinton.—*Poulson*

A Mermaid, and no mistake.—A very general disbelief in the existence of the mermaid is likely to receive a severe shock from the truth of the following statement:—A creature, in every respect answering the usual description of the "sea-woman" has been caught in the salmon nets at Humber Point, near Fahan, county Donegal. She is at present under the protection of a gentleman of that neighborhood who has kindly permitted the country people who are flocking in hundreds about the place to "see and believe." The members of the Londonderry Natural History Society are to investigate this extraordinary phenomenon, for the purpose of sending an immediate report of their observations to the British Association.

Derry (Ireland) Herald.

PROGRESS OF SCIENCE.—A Mr. Passy, of London, has in his possession a document exhibited to public inspection, the material of which was rags, made into paper, which was dried and printed in the short space of five minutes, in the presence of seventy-eight persons, whose names are attached, and among whom are some of the most scientific men in the kingdom.

MORMON WAR.

Butchering is getting to be the order of the day at the South and West and North. Our "prudent" men think it not best to be hasty in stopping such things. "The country is in the highest state of excitement. There are about 600 troops within a day's march of Far West. They are pouring in from all quarters, and we expect that in a day or two, that town will be laid waste. We are looking for the Governor with more troops. I have this moment been informed that the Mormons are making every preparation for a general battle. In the engagement of the 25th, they took about \$4500 worth of horses &c."

Geo. Combe.—This distinguished Phrenologist has recently arrived in this country and is now lecturing in Boston. In his phrenological works he thus describes the manner he first became interested in phrenology:

"My first information concerning the system of Drs. Gall and Spurzheim was derived from No. 49 of the Edinburgh Review. Led away by the boldness of that piece of criticism, I regarded their doctrines as most contemptibly absurd, and their authors as the most disingenuous of men. In 1810, however, shortly after the publication of the Review, my friend Mr. Brownlee invited me to attend a private dissection of a human brain, to be performed in his house by Dr. Spurzheim. Dr. S. exhibited the structure of the brain to all present, among whom were several gentlemen of the medical profession, and contrasted it with the bold assertions of the reviewer. The result was a complete conviction in the minds of the observers that the assertions of the reviewer were refuted by physical demonstration. The faith placed in the Review being thus shaken, I attended the next course of Dr. Spurzheim's lectures, for the purpose of hearing from himself a correct account of his doctrines. His lectures satisfied me that the system was widely different from the representations given of it by the reviewer, and that, if true, it would prove highly important, but the evidence was not conclusive. I, therefore, appealed to nature by observation, and at last arrived at complete conviction of the truth of phrenology."

There was a woman in London some time ago, who left her babe in the cradle and went out on business; but to her great surprise, on her return home, she found the house in flames. She escaped herself, and others, to save the best furniture from being destroyed by the devouring elements. At last she recollected her child, but alas! it was too late—the dear child was consumed to ashes. The forgotten mother was in a state of distraction, rolling in the street as a mad person, crying out, "O, my child! my child! my child! What a melancholy state this woman must have been in, whenever she reflected on her conduct, forgetting her child which was of more value than all her property. Thus it is with many a sinner, who has been careful of the trifles of this world, and forgets the soul, which is more precious than the whole world. Thunders this moment, like that female, reflect on their past conduct; they are ready to say what fools we have been, toiling and laboring to gather dust and chaff, but missed the pearl of great price; but the summer is ended, the harvest over, and we are not saved."

Morris's London and Country Scenes.

HELP TO VISION. An English paper states that Mr. West of London, has invented an instrument called the Stanhope-lens, which for power, distinctness, and the ease with which it can be used, surpasses every previous attempt. It may be worn like an eyeglass, and the prices vary from five shillings to twenty, according as it is mounted in gold, silver, or metal. For perceiving objects invisible to the naked eye—mites in cheese, eels in paste, animalcules in water—its power is surprising. To all classes its use will afford amusement combined with instruction. We expect to see it soon in very general use.

CHEMISTRY. The value and importance of the study of Chemistry, which has been much neglected, until within a few years, is well described by Sir John Herschel in his work on the study of Natural Philosophy: "The wonderful and sudden transformation with which Chemistry is conversant, the violent activity often assumed by substances usually considered the most inert and sluggish—and above all, the insight it gives into the nature of innumerable operations, which we see daily carried on around us, have contributed to render it the most popular, and it is one of the most extensively useful, of the sciences. And we shall, accordingly, find none, which have sprung forward during the last century, with such extraordinary vigor, and have had such an extensive influence in promoting a corresponding progress in others."

NOTICES. The subscriber takes this method to acknowledge the receipt of twenty five dollars from the females of his congregation to constitute him a Life Member of the Massachusetts Baptist Convention. While this act of benevolence shows the interest felt in the object to be promoted by it, it shows the kindness and respect towards the pastor for which he tenderly his unfeigned thanks.

ABIEL FISHER. North Swansey, Nov. 6, 1838.

ANTI-SLAVERY PRAYER MEETING. The Concert of Prayer for Slaves will be held on Monday evening next at half past 6 o'clock in the vestry of the Central church of this town. The Vestry is on Thomas street.

BRIGHTON MARKET.—Monday, Nov. 19. At Market 1050 Beef Cattle, 425 Stores, 5600 Sheep, and 1800 Swine.

PRICES. Beef Cattle—Sales were not brisk, and the prices of the last two weeks were hardly supported. We shall quote without much variation, viz. first quality, 7:38; second quality, 6:50 to 8:7; third quality, 5:50 to 8:0.

Barrington Cattle.—Mess 6:50 to 6:75; No. 1, 5:50 to 5:75.

Stores.—Dull, Two year old \$16 to 27; three year old, \$24 to 35.

Sheep.—Dull—lots were taken at \$1.50 to 3.25. Sirene—At 6 for Sows and 7 for Barrows; Several lots were taken for something less. At retail, 6-1-2 to 8. Several lots were sold.

Boston Patriot.

MARRIED:

In Lincoln, on the 20th inst. Jonathan Prescott Grosvenor Esq., of Paxton, to Mrs. Hannah Hoar of Lincoln.

In South Royalton, Nov. 18, by Rev. E. Perkins, Mr. Wilson N. Adams, to Miss Maria Sherwin of Windenham.

In Smithfield, R. I., Nov. 6, Mr. Jonathan Bullard aged 81, to Miss Hannah Baker, aged 63.

In Providence, R. I., Nov. 13, by Rev. Mr. Dean, Mr. Daniel Tibbitts to Miss Abby A. Rounds.

In Bangor, Me., Charles Proctor, M. D., of Rowley, Mass., to Miss Caroline, second daughter of Rev. Professor Pond, of Bangor Theological seminary.

DIED: In New Salem, Mr. Edwin Harrington, Miss Sally Baker, aged 40. Miss Olive Fisher aged 35. Sister Fisher was a member of our (the Bapt.) Church and an exemplary christian, beloved and respected by all who knew her. "Blessed are the dead which die in the Lord."

In Hardwick on the 15th ult., Miss Tirza Newland, aged 27.—Editors of Newspapers in New York and New Hampshire are requested to notice this.

In Oxford, Nov. 11, Dorothy Barton, widow of Dr. Stephen Barton, aged 92. On the paternal side, she was the grand-daughter of Richard Moore, Esq., and on the maternal side, the grand-daughter of Col. Ebenezer Larned, two of the first and principal English settlers of Oxford.—*Spy*

In Shrewsbury Charles Allen, son of Rev. George Allen, aged 18.

In Millbury, Nov. 14, Asa Lewis, son of John W. Park, aged 23.

In Boylston, Nov. 6, Sarah H., daughter of William H. Moor, aged 3 years.

In Rutland, Nov. 10, of consumption, Mrs. Abigail, wife of Cyrus Rogers, aged 32.

In Philadelphia, Oct. 18, Mr. Thomas Franklin Newton, a young man of genius, talent, enterprise, and great promise, aged 28.

In Berlin, Oct. 22, Eliza Holt, aged 27. Her death was occasioned by her clothes taking fire, in the absence of the family.

In Milville, (Maine,) Henry, son of Mr. Daniel Wheelock, aged 11 months.

In Douglas, Nov. 12, Arrilla, daughter of Aaron A. Wallis, aged 12.

MR. LOVELL'S SERMON. THIS day published and for sale at this Office and at Dorr, Howland & Co's. Bookstore, a Discourse delivered before the Wendell Baptist Association, at the ordination of Mr. Josiah Goddard, Missionary to China, Sept. 27, 1838, by N. G. Lovell, A. M., Pastor of the First Baptist Church in Lowell, in Amherst, Mass. Worcester, Nov. 16.

ROOMS AND BOARD. A GENTLEMAN AND LADY can be accommodated with Board in a private family, and with two large and handsome rooms, fronting on Main-street. If they prefer it they will be glad to furnish their rooms. Inquire at this Office. Worcester, Nov. 16.

Worcester, ss. Probate Office, Nov. 1, 1838. To all persons interested in the estate of PHILIP EDWARDS, late of Holden, deceased.

GREETING. YOU are hereby cited to appear at a Court of Probate to be holden at Worcester, on the first Tuesday of December next, to show cause why the Administratrix's account of her administration of said Estate should not be allowed, and the balance in her hands decreed to the widow of said deceased, as necessary for the use of herself and family under her care.

19 CHAS. G. PRENTISS, Reg.

TO BE LET, OR SOLD. THE Editor, having taken a house in Worcester, will let the unoccupied half of his house in the centre of Rutland; or will sell the house on easy terms.

Oct. 5, 1838.

BIBLES! BIBLES! DORR, HOWLAND & CO have just received a large addition to their assortment of Bibles, of all sizes,—Pulpit, with gilt edges, Family, Pew and Pocket,—some with 16 plates for 50 cents, and some without plates as low as 37 1-2 cents.

Worcester, July 20, 1838

SCHOOL BOOKS. DORR, HOWLAND, & CO. HAVE constantly on hand, a supply of all the various School Books used in this County,—in Academies, High Schools, and common public Schools. Merchants and Teachers supplied on very liberal terms.

Worcester, Aug. 31.

REV. MR. ABBOTT'S LECTURE ON THE LICENSE LAW delivered in the Calvinist Church, Thursday evening, Oct. 11th, is exchanged, price 6 cents, and for sale by DORR, HOWLAND & CO. Worcester, Oct. 19, 1838.

VALUABLE WORKS. Published by GEO. W. LIGHT, 1 Cornhill, Boston.

THE YOUNG WIFE, or Duties of Woman in the Marriage Relation. By Dr. Wm. A. Alcott, author of the "Young Man's Guide," &c. Sixth stereotype edition, embellished by a beautiful steel plate and vignette.

THE YOUNG HOUSE-KEEPER, or Thoughts on Food and Cookery. By Dr. Alcott. Third stereotype edition. Containing 120 Recipes for preparing plain food.

THE YOUNG MOTHER, or Management of Children in regard to Health. By Dr. Alcott. Fourth stereotype edition, embellished by a Vignette.

THE YOUNG HUSBAND. By Dr. Alcott. Stereotyped, and just out of press.

THE HOUSE I LIVE IN, or the Human Body. By Dr. Alcott. Third stereotype edition—revised since its republication in London. Numerous engravings. For Families and Schools.

WAYS OF LIVING on Small Means. A cheap manual of Health and Economy. By Dr. Alcott. Sixth edition.

THE ART OF PRESERVING HEALTH—A Physiological Poem, by Dr. Armstrong. From the English edition, with Notes by Dr. Alcott.

GRAHAM ON BREAD and Bread-Making. This treatise, by the celebrated lecturer on the science of Human Life, is highly approved of by all classes.

GRAHAM'S LECTURE TO YOUNG MEN, on Chastity. Intended also for the serious consideration of Parents and Guardians.

PUBLISHED AS ABOVE. THE LIBRARY OF HEALTH, and Teacher on the Human Constitution. A Periodical publication, edited by Dr. Alcott. Price \$1 a year, in advance. Each volume commences in January.

N. B.—G. W. L. keeps constantly on hand all the most popular and useful works on HEALTH, together with a general assortment of Books, at wholesale and retail.

Subscriptions received and forwarded by JOSEPH S. WALL, at the Spy Office, Worcester, Mass. Nov. 9.

HINTS FOR THE YOUNG.

ON a subject relating to the HEALTH OF BODY AND MIND. Second Edition, Improved and Enlarged.

RECOMMENDATIONS. From the *Annals of Education.* Dr. Woodward has rendered a great public service. The evil to which he alludes, is far more common and destructive than generally supposed. Thousands believe, or feign to believe, that Mr. Graham and others, have either unintentionally or by design, exaggerated it. We hope the work before us will serve to convince—"if aught can do it"—the most skeptical, that it is high time to understand the matter as it is, and to take such measures in reference to its prevention as the nature of the case and the circumstances may admit.

From the Boston Recorder. It is something more than fastidiousness of taste; would that it were anything of philanthropic individuals to expose the physical and moral dangers of "vices" which are not fit to be named, and to warn the rising generation against pollutions that cannot be indulged even to a small degree, without imminent hazard to every personal interest. This unpropagating tract is evidently the work of a master, a physician well skilled in the science of his profession; and a sincere friend to the youth of his country. It deserves and claims "an extensive circulation amongst parents, teachers, and youth," that it may prove a precious aid as well as a cure, to a wide spread and exceedingly injurious evil to the young.

From the Boston Medical and Surgical Journal. Weeks, Jordan & Co. have republished from this Journal a small treatise of sixty pages, entitled "Hints to the young, on a subject relating to the HEALTH OF THE BODY AND MIND," with additions by the author. At the time the chapters appeared in our pages, they were extensively circulated and read with deep interest by the profession. The object of collecting the whole into a compact pamphlet form, is that the melancholy facts there disclosed may reach those who would otherwise remain utterly ignorant of the various modes in which the mind is impoverished by solitary vices, and the body broken down in early years, by uncontrolled passions.

One single circumstance will recommend it to the intelligent reading, thinking community, had it no other merits, viz. Dr. Woodward, of the Insane Hospital of Worcester, is the author.

Published and for sale, by the quantity or single copy, by WILLIAM D. TICKNOR, corner of Washington and School streets, Boston; by THOMAS J. BAKER, at the Reductor office, and at the Bookstores in Worcester.

BOOKS FOR SCHOOLS AND ACADEMIES. PUBLISHED BY G. W. PALMER & CO. No. 121, Washington Street, Boston.

SPELLING.—Emerson's National Spelling Book, and Introduction to do.

READING.—Worcester's Series, viz.:—A Primer of the English Language; the Second Book of Reading and Spelling; Third Book of do. and do.; the Fourth Book of Reading.

ARITHMETIC.—Parley's, Emerson's North American, parts 1, 2 and 3, and Key, Walsh's Mercantile, and Grund's Exercises and Key.

ALGEBRA.—Bailey's First Lessons in Algebra and Key, Grund's Exercises and Key, and Grund's Algebraic Problems, &c.

HISTORY.—Parley's Book of the United States; do. First, Second and Third Books; Sullivan's Historical Class Book; Hildreth's Views of the U. S. and sequel to do.; Outlines of Chronology, ancient and modern.

GEOGRAPHY.—Goodrich's outlines of Geography, and Atlas; Woolbridge's Geographical Copy Book; Blake's Geography for Children.

ASTRONOMY.—Grund's Popular Astronomy, Parley's Sun, Moon, and Stars.

CHEMISTRY.—Grund's Elements of Chemistry, stereotyped edition.

PHILOSOPHY.—Abbott's Little Philosophers; Grund's Elements of Philosophy; Sullivan's Moral Class Book.

GEOMETRY.—Holbrook's Easy Lessons; Grund's Plane and Solid Geometry.

WRITING.—Noyes's System of Penmanship; Marshall's Writing Books, 4 parts.

BOOK KEEPING.—Walsh's Book Keeping; Marshall's Public School Account Books, 2 parts.

DICTIONARIES.—Worcester's Comprehensive, and do. Elementary; Johnson and Walker's, improved by Todd.

The Political Class Book, Frost's Grammar, Russell's Lessons in Education, Child's Botany, Teachers' School Compendium, &c., are requested to give the above Books an examination, for which purpose, copies will be furnished gratis, on application to the publishers. For sale Worcester by DORR, HOWLAND & CO.

Worcester, Oct. 19, 1838

MALCOLM'S BIBLE DICTIONARY. EXPLAINING every important name, object, and term, in the Holy Scripture; and comprising a compendious geography, chronology, natural history, and commentary, especially adapted to the use of Bible Classes and Sunday School teachers, with forty engravings and a map. For sale by DORR, HOWLAND, & CO. Worcester, July 27, 1838.

PEABODY ON COVETOUSNESS. JUST PUBLISHED, and for sale at this office, by the hundred or single copy, "The Sin of Covetousness, considered in respect to Intemperance, Indian Oppression, Slavery, &c. &c." a Sermon delivered in Worcester, April 5, 1838. By Rev. DAVID PEABODY, Pastor of the Calvinist Church.

Worcester, Oct. 5, 1838.

QUESTIONS on the Acts, for Sabbath Schools, by J. Loughey; with a Map illustrating the Travels of the Apostles.

Rewards of Merit, new steel plate, 8 on a sheet, Rewards of Merit, copperplate, 15 on a sheet, Rewards of Merit, wood cuts, lyrics on the back, 18 on a sheet.

Second Class Book, by A. T. Lowe. From Rev. Leonard Woods, D. D. Andover, Mass. An examination of your Second Class Book fully satisfied us that, in regard both to style and authority, the selection is made with judgment and taste. The book is, in our opinion, suited in an eminent degree, to the youth in our schools and academies in acquiring the art of reading, and at the same time to give them much pleasing and valuable information. L. WOODS, School Register, by Rev. Jonathan Going, D. D.

At a meeting of the Board of Overseers of the Centre School District, Worcester, Aug. 2, 1838: It was voted, unanimously, that the School Register, prepared by Rev. Mr. Going, at the request of said District, having been in use several years in the schools of this District, is found to be of great utility in securing the attention of teachers and pupils, and rendering the examinations more pleasant and satisfactory. It is therefore recommended to general use.

By order of the Board, A. D. POSTER, Sec'y.

Sabbath School Register and Class Book, by Rev. Dr. Going, improved edition, From Rev. Artemus Bullard.

I should rejoice to see it introduced into all our Sabbath Schools, as besides promoting their general interest it will enable the teachers, with very little extra preparation, to keep a continued history of the scholars, and furnish the superintendents with all the items necessary to be embodied in their annual reports.

The Child's Hymn Book, Wilbur's Astronomy, 8 copperplates.

In addition to the above, they have constantly for sale a general assortment of School, Theological and Miscellaneous BOOKS, which they offer on the most favorable terms, by the quantity or single.

Also, a great variety of Books for Sabbath School Libraries, Question Books, &c.

ANTI-SLAVERY BOOKS. THOMAS AND KIMBALL'S JOURNAL of a six months tour in the West Indies. Both editions.

NARRATIVE OF JAMES WILLIAMS, an American Slave. Both editions.

Together with a variety of Anti-Slavery publications, for sale by THOS. J. BAKER, Periodical Agent, 3 doors south of the U. S. Hotel, Worcester. July 27, 1838.

LAW'S SERIOUS CALL. ADDRESSED to all true Christians. This long celebrated book has at length been freed from its errors and eccentricities, by the Rev. H. Malcom, and is now worthy the perusal of all who desire for themselves or others cheerful and active piety. It lays down in a particularly happy manner the mode and measure of giving to religious objects, and the best system for educating daughters. For sale by DORR, HOWLAND, & CO. Worcester, July 27, 1838.

THOMAS J. BAKER, PERIODICAL AGENT.

THREE doors south of the United States Hotel, Worcester, furnishes to order most of the current periodicals of the day, among which are the

North American Review, Quarterly, \$5.00 per annum. Reprint of the Four Quarters; embracing the Edinburgh, London Quarterly, Foreign Quarterly and the London and Westminster Quarterly Reviews. Terms \$5.00 per annum of 16 numbers.

Knickerbocker, or New York Monthly Magazine. Monthly, \$3.00 per annum.

United States Magazine, and Democratic Review. Monthly, \$3.00 per annum.

Annals of Education; Edited by Dr. W. A. Alcott. Monthly, \$3.00 per annum.

Gentleman's Magazine; Edited by W. E. Burton, Connecticut. Monthly, \$3.00 per annum.

Family Magazine. Monthly, \$1.50 per annum, or four copies for five dollars.

Parley's Magazine for Children. Monthly, \$1.00 per annum.

Lady's Companion; Edited by William W. Snowden and Mrs. Ann S. Stephens, embellished with Engravings, Music, &c. Monthly, \$3.00 per annum.

The Lady's Book and Lady's American Magazine; Mrs. Sarah J. Hale and Miss Leslie, (author of Pencil Sketches); each number containing a colored plate of the Latest Fashions, and two pages of Fashionable Music. Monthly, \$3.00 per annum.

Religious Magazine and Family Miscellany; Edited by Prof. E. A. Andrews, assisted by the Rev. Messrs. Abbott, H. Wins

